

DRUGS & MEDICINES.

R. R. R.

90
OCT OF
100

OF DEATHS, that annually occur, are caused by Preventable Diseases, and the greater portion of those complaints would, if Radway's Ready Relief or Pills, (as the case may require,) were administered when pain or uneasiness or slight sickness is experienced, be exterminated from the system in a few hours. PAIN, no matter from what cause, is almost instantly cured by the Ready Relief. In cases of Cholera, Diarrhoea, Cramps, Spasms, Bilious Cholice, in fact all Pains, Aches and Infirmities either in the Stomach, Bowels, Bladder, Kidneys, or the Joints, Muscles, Legs, Arms, Rheumatism, Neuralgia, Fever and Ague, Headache, Toothache, &c., will in a FEW MINUTES yield to the soothing influence of the Ready Relief.

Sudden Colds, Coughs, Influenza, Pleurisy, Hoarseness, Sore Throat, Chills, Fever, &c., take from four to six of Radway's Pills, and also take a teaspoonful of the Ready Relief in a glass of warm water, sweetened with sugar or honey; bathe the throat, head and chest with Ready Relief, (if Ague or Intermittent Fever, bathe the spine also.) In the morning you will be cured.

How the Ready Relief Acts!

In a few minutes the patient will feel a slight tingling irritation, and the skin becomes reddened, if there is much disease in the stomach, the Relief will assist nature in removing the offending cause—a general warmth is felt throughout the entire body, and its diffusive stimulating properties rapidly course through every vein and tissue of the system, arousing the sluggish and partially paralyzed glands and organs to renewed and healthy action, perspiration follows, and the surface of the body feels increased. The sickness at stomach, colds, chills, head-ache, oppressed breathing, the soreness of the throat, and all pains, either internally or externally, rapidly subside, and the patient falls into a tranquil sleep, awakes refreshed, invigorated, cured.

It will be found that in taking the Relief externally, either on the spine or across the kidneys, or over the stomach and bowels, that for several days after a pleasing warmth will be felt, showing the length of time it continues its influence over the diseased parts.

Price of R. R. R. RELIEF, 50 cents per bottle. Sold by Druggists and Country Merchants, Grocers, &c.

RADWAY & CO.,

87 Maiden Lane, New York.

TYPHOID FEVER.

This disease is not only cured by Dr. Radway's Relief and Pills, but prevented. If exposed to it, put one teaspoonful of Relief in a tumbler of water. Drink this before going out in the morning, and several times during the day. Take one of Radway's Pills one hour before dinner, and one on going to bed. If seized with Fever, take 4 to 6 of the Pills every six hours, until copious discharges from the bowels take place; also drink the Relief diluted with water, and bathe the entire surface of the body with Relief. Soon a powerful perspiration will take place, and you will feel a pleasant heat throughout the system. Keep on taking Relief repeatedly, every four hours, also the Pills. A cure will be sure to follow. The Relief is strengthening, stimulating, soothing, and quieting; it is sure to break up the Fever and to neutralize the poison. Let this treatment be followed, and thousands will be saved. The same treatment in Fever and Ague, Yellow Fever, Ship Fever, Bilious Fever, will effect a cure in 24 hours. When the patient feels the Relief irritating or heating the skin, a cure is positive. In all cases where pain is felt the Relief should be used.

Relief 50 cts.; Pills 25 cts. Sold by all Druggists.

See Dr. Radway's Almanac for 1868

For Sale by
Redington & Co., San Francisco,
Crane & Brigham, San Francisco,
R. H. McDonald & Co., San Francisco,
Justin Gates & Bro., Sacramento,
And by all Druggists and Country Merchants.

FAMILY DRUG STORE.

J. M. SMITH & CO.,

HAVE RECEIVED PER LATE ARRIVAL, a New Assortment of Drugs and Medicines.

Sand's Sarsaparilla, Townsend's do., Ayer's do., Bristol's do., Shaker's do., Root's do., Ayer's Cherry Pectoral, Balsam for the Lungs, Balsam of Wild Cherry, Hypophosphite of Lime & Soda, Compound Extract of Sassafras, Capelin's, Thurn's Extract, Crossman's Specific, Pills and Ointments, of various kinds, Liniments, Plasters, Pectoral Powders, Sponges, Hamburg Tea, Lily White, Fumigating Pastils, Trusses, J. B. Cook's Nipple, Nipple Shields, Lullaby and Puerari's Extract, Toilet Articles, Hair Oils, Indolible Pencils, a New Invention, Hair Restorer and Dressings, Syringes, Leeches, etc., etc.

Drugs of all kinds,
Corner of Post and Hotel streets. 11-47

AT THE PHOTOGRAPH GALLERY

On Post Street,

MAY BE SEEN THE VIEWS taken of the late

Lava Flow at Kahuaka,

and the Mount of the Loa

Earthquake at Waiohine, Kauai.

Views of Kilauea and other places. Also Cards of the Kings, Queens, etc., all for sale at low prices. Also Oil and Square Frames of all sizes, which will be sold cheap.

H. L. CHASE.

DRUGS & MEDICINES.

MORE THAN 100,000 PERSONS

BEAR TESTIMONY TO

The Wonderful Curative Effects of

Dr. Joseph Walker's



CALIFORNIA VINEGAR BITTERS!

THE GREAT BLOOD PURIFIER.

"The Life of all Flesh is the Blood thereof."

Purify the Blood, and the health of the whole system will follow. It is a Gentle Purgative, as well as a Tonic.

These Bitters are not a gilded pill, to delight the eye or please the fancy, but a Medical Preparation, composed of the Best Vegetable Ingredients known.

Cleanse the Finest Blood, whenever you find its impurities bursting through the skin, in Pimples, Eruptions, or Sores; Cleanse it when you find it obstructed or sluggish in the Veins; Cleanse it when it is full, and your feelings will tell you when. Keep the Blood healthy, and all will be well.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Tightness of the Chest, Coughs, Distress, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Painful Stomach, Indigestion of the Liver, Copious Discharges of Urine, Pain in the Region of the Kidneys, and a hundred other painful symptoms, are the offspring of this Dyspepsia. For these troubles, take Dr. Walker's Vinegar Bitters, and quickly all painful symptoms will disappear.

It is a Gentle Purgative, As well as a Tonic, possessing, also, the peculiar merit of acting as a powerful agent in relieving Constipation, or Indigestion of the Liver, and also the Venereal Organ. In this respect, these Bitters have no equal.

For Female Complaints,

Whether in the young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence, that a marked improvement is soon perceptible in the health of the patient.

For Inflammatory Rheumatism, Chronic Rheumatism and Gout, these Bitters have been most successful. They are caused by vitiated blood, which is generally produced by derangement of the Digestive Organs.

As, Fever and other Worms, lurking in the system of so many thousands on the Pacific Coast, are effectually destroyed and removed.

Morbid Condition of the Blood.

This is the fruitful source of many diseases, such as Tetter or Salt Rheum, Ringworm, Boils, Carbuncles, Sores, Ulcers, Pimples, and Eruptions of all kinds. For the cure of these various affections, which are merely symptoms of a Morbid Condition of the Blood, medical science and skill have not, as yet, discovered a Blood Purifier equal to Walker's Vinegar Bitters.

Diseases of the Blood, Liver, Kidneys, and Bladder. It thoroughly eradicates every kind of humor and bad taste, and restores the entire system to a healthy condition. It is perfectly harmless, never producing the slightest injury.

Bilious Remittent Fevers, And Intermittent Fevers, which are so prevalent in the Valleys of the Pacific Coast, during the Summer and Autumn, and especially during seasons of unusual heat and drouth, are invariably accompanied with extensive derangements of the Stomach and Liver, and other abdominal viscera. There are always more or less obstructions of the Liver, a weakness and irritable state of the Stomach, and great torpor of the Bowels, being clogged up with vitiated accumulations. In their treatment, a purgative, exerting a powerful influence upon these various organs, is essentially necessary. There is no cathartic for this purpose equal to Dr. J. Walker's Vinegar Bitters, as they will speedily remove the dark-colored viscid matter with which the bowels are loaded, at the same time stimulating the secretions of the Liver, and evincing the healthy functions of the Digestive Organs generally. The universal popularity of this valuable remedy in regions subject to malarious influences, is sufficient evidence of its power as a remedy in such diseases.

For full directions, read carefully the circular around each bottle.

For sale by all Druggists and Dealers.

R. H. McDONALD & Co.,

Druggists and Agents, corner Pine and Sansome Streets, San Francisco, Cal., and Sacramento, Cal., and 24 Platt Street, N. Y.

GEORGE C. MEXLEY, Agent.

18-6m Honolulu, H. I.

SUGAR & MOLASSES.

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THOMAS SPENCER-PLANTATION.

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Sugar and Molasses.

CROP COMING IN AND FOR SALE IN QUANTITIES TO SUIT PURCHASERS, by

WALKER & ALLEN, Agents.

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Sugar and Molasses—Crop 1869

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WALKER & ALLEN, Agents.

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Sugar and Molasses—Crop 1869

COMING IN, FOR SALE IN QUANTITIES TO SUIT PURCHASERS, by

WALKER & ALLEN, Agents.

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MAKEE PLANTATION.

New crop of Sugar & Molasses

NOW COMING IN, AND FOR SALE IN QUANTITIES TO SUIT PURCHASERS by

C. BREWER & CO., Agents.

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WAILUKU PLANTATION.

NEW CROP NOW COMING IN. FOR

Sale in quantities to suit purchasers, by

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CHOICE SUGAR

FROM KAALEA AND LAIE PLANTATIONS, now coming in and for sale by

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BEST English Portland Cement—

For sale by [15] BOLLES & CO.

CALIFORNIA RED BRICK—For

sale by [15] BOLLES & CO.

OREGON ROMAN CEMENT—For

sale by [15] BOLLES & CO.

RELIGION AND COMMON SCHOOLS.

A Sermon preached in Madison Square

Presbyterian Church, New York, April

11, 1869.—By REV. WILLIAM ADAMS,

D. D.

DEPT. 11, 6-2. And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as thine eyes before thee; and thou shalt keep them upon the ends of thine hands, and thou shalt have them upon the ends of thine hands, and thou shalt have them upon the ends of thine hands.

These words were addressed not to the official representatives, the ecclesiastical leaders of Israel, but to the whole body of the people. They enjoy on every parent, or head of a household, the duty of teaching his children the commandments of God. And this teaching is to be distinctive, positive, diligent, earnest, unreservedly constant. Very many directions of a similar import are to be found throughout the Old Testament—re-appearing also in the New—where parents are required to bring up their children in the nurture and admonition of the Lord.

I have chosen this subject for the present occasion, not only because of its intrinsic importance, but for the sake of explaining its true relations to our system of common school education.

There is a system, in our community, established by law, maintained by general taxation, the object of which is to provide for the education of all children, free of cost to themselves, the rudiments at least of a good education. This system is based upon the conviction that ignorance is incompatible with freedom and self-government. Education, to a certain degree, is fundamental to the existence of our republic.

In course of time, this system of Public Schools has grown into a great power, whether we consider the amount of money which it disburses, the number of persons it includes and reaches, or the general influence which it wields by its officers. It seems, therefore, inevitable that this system should be watched with great jealousy by politicians and ecclesiastics. Many attempts, accordingly, have been made, at different times, and for different pretenses, to modify this system, especially with reference to religious preferences and sects.

When we reflect that our system of schools embraces children of all ecclesiastical denominations, Jews and Gentiles, Papal and Protestant, it was unavoidable that at some time the question would arise as to the relations of this form of public education to the whole subject of positive religious instruction. At first this was easily disposed of, because of the preponderance of overwhelming majorities who were of one way of thinking upon religion. Evidently, such a matter could not and should not be left to the contingency of changing numbers—accidental majorities and minorities. There should be a principle governing the whole subject, well founded and well understood. As the subject is now again before the public, in the form of a proposed amendment of legislation having an ecclesiastical bearing, the present may be a fitting time for exhibiting what, in my best judgment, is the only true principle pertaining to this most important matter.

You will observe the single point to which my words will be addressed. I am not to speak of the public advantage of common schools in bringing together the children of different nationalities and fusing them into one American life. Nor have I anything to say, in this place, and at this time, in reference to the mode in which the present school system is administered; or to express any opinion concerning the desirableness of modifying the arrangement of its officers; as these are matters of which the public may not be expected to take special cognizance.

That all children should be instructed in the doctrines and precepts of religion, and that after the manner prescribed in the text, is self-evident to all Christian citizens. The practical question, and the only practical question is by whom shall this instruction be given. Is it the province of the common school, or of parents and denominational teachers? If it is the prerogative of the public schools to educate all the children who resort to them, in positive religious belief and practice, then you must decide what that belief and practice shall be, whether it is Papal or Protestant, whether it incline to this or that out of any number of diverse ecclesiastical systems; the result of which method would be, to place the whole weight and influence of the common schools in favor of some particular form of religion. I suppose no one believes that such a system could be maintained or tolerated for any time as fair and just, in any community of heterogeneous population, on the principle of general taxation.

The modification of the present school system, which has been proposed, is essentially the same thing, though couched in very subtle and plausible form. It amounts to this: that when there is a well-ascertained majority in any district of one national or denominational class, they shall be allowed to draw from the public fund, without regard to the quota which they have contributed to it, be it great, or little, or nothing, a certain proportion, and expend the same for the support of a school giving distinctive sectarian instruction. That this is an entire subversion of the present system, and the substitution of another system in its place, will be instantly apparent to all. What I intend, and hope, in the present discourse, is to magnify the necessity of definite, positive, Christian instruction; at the same time to show that to give such instruction is not the province of the common school at all, but of parents and of churches, after a method which is at present but little understood, and very partially felt.

The reasoning of men who advocate definite religious instruction in public schools—and what is meant by the phrase, will appear in the sequel—is very plausible. Nor is it strange that many excellent citizens may be perplexed by it, admitting that they can not easily evade it or answer it. That reasoning is on this wise: "Religion is of paramount importance. It is vastly more important than mathematics, or languages, or the knowledge of a trade. We do not wish to give our children a godless education; therefore we insist that our children should, from the beginning, be instructed at school in those forms of belief and worship which we hold are essential to religion." How shall we reply to this plausible reasoning? Surely not by underrating the importance and necessity of positive, earnest, religious instruction, but by affirming that such instruction is not the province of the common school, as the institution is organized in our own country. That system is devised and established for a particular thing, and not for everything, however important in itself. But, it is said, "this system is a power—a great power—in the community, and wherever there is power, there is responsibility to use that power immediately for God in the propagation of that truth which is of infinite importance." Plausible, very plausible, is this reasoning to the eye and ear; but let us inquire whether it

does not include too much, and so disprove itself.

Civil Government is a power, a vast power, the most palpable form of power in the world. It is imperative that this power should be used with a sense of responsibility to God, from Whom all power proceeds, and therefore with immediate reference to the incalculable of these distinctive religious opinions which God has revealed, as of paramount importance. It follows, of course, that all the official representatives of Government should subscribe a creed, and stand the test of a prescribed form of religion, whether it be that of Trent, or Dort, or Westminster. It is interesting to know that this was the reasoning of the present Prime Minister of England, Mr. Gladstone, in his book on this subject, when a young man; reasoning which, through better convictions, and recent circumstances, has been compelled to recede in his chapter on autobiography during the late canvass. All the premises of this familiar and plausible argument admitted, you can not avoid its conclusion. That there is a fallacy somewhere in this reasoning, is very certain to all who disbelieve in established forms of religion; and yet it is not easy for all to detect and expose it. The real fallacy is in having one premise too large, including too much. It will appear on the very surface if you apply it to any other subject.

On this very block, diagonal from the site of this church, is a building belonging to the National Academy of Design, which represents an association of gentlemen whose object is to promote the arts of painting and sculpture. Now for the application of our syllogism. "Every corporation represents a certain amount of influence and power. Wherever there is power there is responsibility, for that power should be used with a religious reference to that which is of paramount importance, and consequently a condition of membership should be the recognition of definite articles of revealed truth. Of course the Academy of Design must have a creed and a form of worship. Conscience will not allow admittance to its number of Fellows, or a picture to be hung on its walls, except as representing one who holds to the Athanasian or some other creed." The absurdity of this reasoning would appear instantly to all. It would be the very worst way to encourage Art, or promote Religion. It would be sure to make very poor pictures and very poor poetry. The absurdity would appear yet more palpable should we apply the same reasoning to any other corporation, such as a banking company, the Chamber of Commerce, a railroad company, or any other organization.

But wherein lies the fallacy of the reasoning? In including too much in your main premise. An Academy of Design is organized for a special purpose, and that one purpose defines the limitations of its action, as represented by men of all creeds and no creeds. The design of civil government is special and restricted; and within its own proper province are the limitations of its responsibility. Its power is not to be great, and well nigh irresistible. But that power was designed to be used for a specific purpose, for the benefit of all classes, without the least regard to creed, or race, or circumstance; to protect life, person, property, so that social order may be established, and prosperity may be promoted. It has been the great mistake of time, so far as governments are concerned, that they have undertaken to govern too much; to include in their jurisdiction too many objects which were better left to individual preference. We do not disparage religion when we assert that it is not the province of government to teach religion, or enforce religion. Government has acted wisely and well, when attending to its own legitimate business, it provides for the freedom of religion in all its forms, and forbids the establishment of any one.

Common schools, we hold, were established for a specific purpose, and not for every good purpose. After the illustrations of individual preference, it is an obvious fallacy to hold that because religion is of paramount importance, therefore it is the province of the common school system to employ its power for the inculcation of definite creeds and prescribed forms of worship. The province of the common school is limited, and its responsibility, consequently, is limited by its distinctive design. Once admit that every organization is bound to take action with reference to religion, because of its transcendent importance, and by logical necessity you have a State religion, and religious tests for every railroad and joint stock corporation in the country.

Assuming the ground—as I am compelled to do, with all confidence—that the public school, supported by general law and taxation, is not to undertake distinctive and discriminating instruction as to the doctrines and rites of religion, I am asked whether this great and powerful system is to be understood as maintaining a godless neutrality, or as giving its weight to positive infidelity. By no means.

There are certain facts and principles of religion which, without doubt or objection from any quarter, ought to be recognized by all, young and old, as fundamental to every social and political organization. I can not better express the position, by referring to the government under which we are now living, and the several organic instruments by which its true life and intent are expressed. The Declaration of American Independence acknowledges the Being and Supremacy of God; appeals to Him as the Supreme Judge of the world; and expresses a firm reliance upon Divine Providence as essential to success. The Articles of Confederation, which next in order followed the Declaration of Independence, again acknowledge God as the Patron and Protector of the nation, thanking Him in those memorable words: "Whereas it has pleased the Great Governor of the world to incline the hearts of the Legislatures to ratify this instrument." Look next at the Constitution itself. This imposes oaths of office upon all representatives of the Government; prohibits all religious tests, and in its first Amendment prohibits all laws for a religious establishment, or prohibiting the free exercise of religion. Thus, in these historic documents, we have belief in God as the Supreme Governor and Judge of the world; the Author of good governments, endowing us all with certain rights and prerogatives, defending us by His providence, knowing and judging our intentions, a Being whose fear gives sanction to oaths; and all this with a prohibition of any union of Church and State, and the security of religious freedom and equality to all. These are principles which are essential to the existence of our Government; in regard to which there can be no disagreement among citizens of all churches and denominations, and objection to which can not be made except (if such there be), by blood-red atheists;

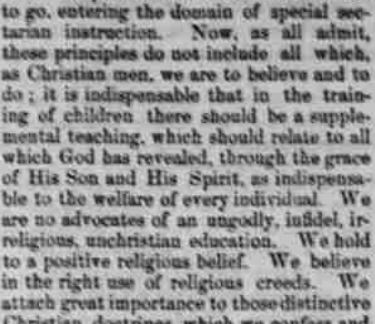
* For an ample and able discussion of these principles, see Macaulay's Review of the "Church and State."

FOREIGN NOTICES.

LOOK AT THESE PRICES

FOR GENUINE

WALTHAM WATCHES!



The "P. S. Bartlett" movement, with extra Jewels, Chronometer Balance, Patent Cap, Patent Safety Pinion, and all other late improvements, in a solid Silver Hunting Case, with Gold Joints, \$27.00. The same in Gold Case, \$30. In Gold Case, \$33.00.

The "Waltham Watch Co." movement, with extra Jewels, Chronometer Balance, Patent Cap, Patent Safety Pinion, &c., in Gold Case, with Gold Joints, \$30.00. The same in Gold Case, \$33. In Gold Case, \$35.00.

The "Appleton, Tracy & Co." movement, with extra Jewels, Chronometer Balance, Patent Cap, Patent Safety Pinion, &c., in Gold Case, with Gold Joints, \$30.00. The same in Gold Case, \$33. In Gold Case, \$34.00.

"P. S. Bartlett" Watch, in 24hr. 18 karat Gold Hunting Case, \$38.00. "Waltham Watch Co." Watch, in 24hr. 18 karat Gold Hunting Case, \$44.00. "Appleton, Tracy & Co." Watch, in 24hr. 18 karat Gold Hunting Case, \$37.00. Any additional weight at \$1 per dwt., or \$20 per oz. extra.

We will send any of the above by Wells, Fargo & Co's Express, with bill to collect on delivery, and give the purchaser the privilege to examine the Watch before paying. All Express charges, however, to be paid by the purchaser. But if the amount of the price of the Watch is remitted to us with the order, we will prepay the Express charges to San Francisco ourselves. In sending money, drafts on Wells, Fargo & Co. are preferred.

We wish to distinctly understand that these Watches are the very best, with all the latest improvements, and that they are in perfect running order, and if any one does not perform well, we will exchange it, or refund the money.

Please state that you saw this in the Hawaiian Gazette.

HOWARD & CO.,

Jewelers & Silversmiths,

619 Broadway, N. Y.

One Block above the Metropolitan Hotel.

Every one visiting New York is invited to call at our establishment.

In order that all may address us with confidence, we refer, by permission, to A. F. Judd, Esq., Honolulu, Wm. Fargo & Co., San Francisco, I. W. Raymond, Esq., San Francisco, B. C. Howard, Esq., San Francisco, T. R. Butler, Esq., U. S. Mint, S. F., W. S. Henshaw, Esq., Virginia City, Nevada, and invite attention to the following:

Office of Wells, Fargo & Co., 54 Broadway, New York, Oct. 23, 1868.

We can cheerfully commend Messrs. Howard & Co., No. 619 Broadway, New York, to our friends, as a reliable and trustworthy firm, with the assurance that all orders sent them will receive faithful and prompt attention.

(16-3m) G. GODDARD, Treas.

IS THIS SO?

Sound Health to be obtained at last!

The way to obtain Sound Health! 1ST—CLEANSE THE STOMACH from all obnoxious accumulations, which so many persons find it difficult to remove. 2ND—Purify the Blood from all acid and corrupt humors, and you will find the greatest relief from the diseases which afflict so many of the human family.

A REMEDY, proved by thirty years experience, capable of effecting such a desirable and important purpose, is still before the public in

WHELPONT'S

VEGETABLE PURIFYING PILLS.

This Famous Medicine has proved its value in Diseases of the HEAD, CHEST, BOWELS, LIVER, and DIGESTIVE ORGANS, KIDNEYS, &c. Also, in RHEUMATISM, GOUT, SORES, and SKIN DISEASES—IT BEING A DIRECT PURIFIER OF THE BLOOD and other fluids of the human body.

See *Wheponton's* given away by Agents. Prepared and sold wholesale and retail, in boxes, price 12c. 1/2 doz. and 24 doz. each, by W. W. WHELPONT & SON, 3 Centre Court, Fleet Street, London, and may be had of Mr. J. T. WATERHOUSE, Honolulu, and of all Chemists and Medicine Vendors in Great Britain and the Colonies.

The undersigned has heard so much in praise of WHELPONT'S SAFE VEGETABLE PILLS from persons who have used them, that he can recommend them with perfect confidence.

4-1/2 JOHN THOMAS WATERHOUSE.

Assignee's Sale.

ON THURSDAY, JUNE 10th, at 10 A. M., there will be sold at Public Auction, in Honolulu, at the residence of the late Mr. J. T. Koller, a large and valuable parcel of land situated in Kakaia, Honolulu, and belonging to the Estate of Hattfield & Marck, containing 78 acres, more or less. This tract of land adjoins that of the Princeville Plantation, and would be a desirable investment for any person wishing to engage in the cultivation of sugar-cane. At the same time will be sold, separately, or with the land, about 7 acres of good plant cane, and several acres of native cane, growing in a very fertile soil. There are also two wooden dwelling-houses, containing five apartments; one wooden dwelling-house containing two apartments; and one wooden dwelling-house, designated tool-house, all of which buildings are in good repair, and each other, and adjoining the aforesaid land. And one-half acre of land, with the dwelling-house thereon situated in Kakaia, Honolulu, and about 8000 ft. of working area, with hoes, chains, cart, wheels, plows, harrows, and other farming implements. Furniture, etc., etc., etc. DUNCAN McBRIDE, Assign